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misunderstood him whereas he "must beg to disclaim this prophetic misunderstanding of a statement before it was made, on the ground that it does not accord with his prophetic gift and intellectual powers." Nevertheless the book has survived not only a seventh edition but also translation in the English, French, Italian and Russian languages. Mach considers that his views were most popular in the latter part of the last century when the empirical side of mechanics had been too much neglected. Now the Kantian traditions are again at the front so that there is once more a demand for an *a priori* foundation of mechanics. Mach has made it clear that both the logical and empirical sides of the subject demand investigation even though his own work leans to the empirical side.

This edition is somewhat more homogeneous than its predecessors. Much polemical discussion which has no interest for to-day has been omitted and much new material has been added, though the character of the book remains the same. Mach says: "With regard to the conceptual monstrosities of absolute space and absolute time I can take nothing back. I have shown only more clearly than before that although Newton had much to say about these things yet he made no serious application of them. His fifth corollary contains the only practically usable inertial system, and it is probably only an approximation."

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THE AMERICAN PHILOSOPHY PRAGMATISM. By A. v. C. P. Huizinga. Boston: Sherman, French & Co., 1911. Pp. 64.

Rev. A. v. C. P. Huizinga in sending us his criticism of pragmatism refers to it as "the criticism of a Calvinist." He declares that the latest works of Professor James, the "gifted and scholarly exponent" of pragmatism, "plainly bear witness to the fact that the real point at issue is a denial of the supernatural, a discarding of the notion of being, involving a static element. It is a revolt against all tradition, authority and unity; it sets itself against all regulative norms and law."

The author concludes his preface with these words: "In sending forth this essay I hope that it may contribute to a more earnest consideration of life's issues, from *Weltanschauung* to *Gottanschauung*, that the spirit of truth may lead us into all truth. May many by faith learn Jesus as the truth, and so learn to consecrate themselves to the truth as it is in Jesus!"

In criticism of Mr. Huizinga's view we would suggest that Professor James is not quite so systematic and concise as he appears under the critical consideration of Mr. Huizinga. It is true that Professor James defies all authority as systematic unity in its norm and law, but he never denied the supernatural. On the contrary he found in the irregularity of his cosmic conception a loop-hole for any kind of supernaturalism, not exactly the theistic conception of it as purely demonistic possibilities which would revive many of the old superstitions which flourished even as early as being prior to Christian monotheism.

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DIE WELTANSCHAUUNG ROBERTO ARDIGO'S. Von Dr. J. Bluwstein. Leipsic: Eckardt, 1911. Pp. 122. Price 1.50 m.

Roberto Ardigo is an Italian professor whose philosophy is little known

outside of Italy. In Germany he has recently found an interpreter in Dr. J. Bluwstein, who has brought Ardigo's works before the philosophical department of the University of Leipsic in a course of lectures. Ardigo was born in 1828 and is still pursuing active intellectual labors. His biographer refers to his course of life as a unique one, from that of a Catholic priest to an apostle of an unreligious world-conception. He calls his philosophy "positivism" and bases it on "the fact" as its fundamental concept. The first chapter of Dr. Bluwstein's work contains a presentation of Ardigo's positivism; the second is a characterization of that philosophy; the third treats of the scientific spirit according to Ardigo's world-conception; and the fourth is devoted to the results. A fifth chapter is added as an appendix containing complementary notes on the whole.

P

LA SOCIÉTÉ ET L'ORDRE JURIDIQUE. Par Alessandro Levi. Paris: Octave Doin, 1911. Pp. 396. Price 5 fr.

This volume is one number of the sociological library (edited by Gaston Richard) which forms one of the forty parts of the *Encyclopédie scientifique*. This encyclopedia is to comprise about a thousand scientific monographs and books and is intended to equal or surpass all encyclopedic works of other countries by its closely scientific character and the clearness of its expositions. The author of the volume before us is professor of the philosophy of law at the University of Ferrara and he here presents to the world an investigation of the bases of juridical order which he introduces by a chapter on the place of the philosophy of law in the logic of the sciences and in social life. He then discusses in turn personality in connection with the rise of the idea of law; nature; society and juridical procedure; presumptions and juridical fiction; the objective and subjective sides of law and the idea of law compared with that of justice. The book is furnished with an excellent bibliography covering almost one hundred and fifty names, besides a thorough alphabetical index of authors and subjects.

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WELTBEGRIFF UND ERKENNTNISBEGRIFF. Von Viktor Kraft. Leipsic: Barth, 1912. Pp. 232. Price 5 marks.

This little book is an investigation of the nature of the conceptions of the world and of cognition by epistemological methods. The author Dr. Viktor Kraft has been an adherent of idealism, but has passed over to a realistic interpretation of the world. The difficulties of all different idealistic conceptions have after a careful investigation led him to the conclusion that practically the subjective, the objective, the transcendental idealism are of the same type as the metaphysical idealism of a century ago, and that their latest consequence must be a subjective idealism. But in turning around to try the realistic interpretation of nature, which the author believes must be openly and frankly confessed, he comes to the conclusion that realism involves the dualism of the physical and psychological; hence that it is the duty of philosophy to investigate critically the problems which originate through the assumption of a dualistic realism. He endeavors to prove the objectivity of reality as one of the main demands of science, but in spite of his attempt to be just to all problems, we can not say that his arguments are convincing. *